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Dr. Carswell,

**T**HE Gentlemen of the *Grand-Jury* for this County, are all come to give you their hearty Thanks for your Sermon, and do request, you would be pleas'd to print it.

*Abington Assf.  
for Birks,  
Aug. 6. 1689.*

*Humphrey Forester, Bar.  
Foreman.*

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*Books printed for Awnsham Churchill.*

**T**WO Treatises of Government : In the former, *The False Principles, and Foundation* of Sir Robert Filmer, and his Followers, are Detected and Overthrown. The latter is an Essay concerning the True Original, Extent, and End of Civil Government.

Agreement betwixt the Present and Former Government : Or, a Discourse of This Monarchy, Whether Elective or Hereditary ? Also of *Abdication, Vacancy, Interregnum, Present Possession of the Crown,* and the *Reputation of the Church of England.* With an Answer to Objections thence arising, against taking the *New Oath of Allegiance.* For the Satisfaction of the Scrupulous. By a Divine of the Church of *England,* the Author of a little Tract, entituled, *Obedience due to the present King, notwithstanding our Oaths to the Former.*

A Letter concerning Toleration : Humbly Submitted, &c.

# England's Restoration

PARALLEL'D IN

# JUDAH'S:

OR, THE

Primitive Judge and Counsellor.

IN A

# SERMON

BEFORE THE

Honourable Judge at *Abington Assizes*,  
for the County of *Berks*, Aug. 6. 1689.

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By FRANCIS CARSWELL, D. D.

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The Second Edition.

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L O N D O N;

Printed for *Awnsham Churchill*, at the Sign of the *Black Swan*, near *Amen-Corner*. 1689.

England's Religion

PARALLELLED IN

JUDAH:

OR THE

Primitive Judge and Counsellor

IN A

SERMON

BEFORE THE

Honourable Judge at Abington Affairs  
for the County of York, Aug. 6. 1689.

By FRANCIS CARRSWELL D.D.

See Second Edition

LONDON:

Printed for Andrew Churchill, at the Sign of the Black  
Swan, near St. Dunstons Church, 1689.



To the Right Worshipful James Paul Esq; High  
Sheriff of the County of Berks ; Sir Hum-  
phrey Forester Bar. and the rest of the Knights,  
Baronets, and Gentlemen of the Grand Jury  
for the said County.

S I R,

**Y**OUR Integrity, Conduct and Zeal for the Ho-  
nour and Interest of your Country, the due Ad-  
ministration of her Affairs, Engrandizing her  
Publick Assemblies, and Courts of Judicature,  
hath been evidenc'd by your Caxe, in singling out and  
returning, for the Grand-Inquest, Gentlemen, for Qua-  
lity, Estates, Integrity and Parts, the most Eminent  
Berks can boast of : Remark'd on as a fit Precedent to  
be followed, and best Expedient to prevent, for the fu-  
ture, such kind of perfidious Addresses as were (of late)  
wont to be hatched at the Assizes, by Men of as despe-  
rate Faith as Fortunes; and sent from thence to the Court  
to flatter and deceive their Prince (with their own  
Senses instead of his Peoples ), betray their Religion and  
Country; in hopes by those sordid Crafts, to raise them-  
selves on the Ruins of both. A second Lustre beamed  
on this our Restoration-Assize, was the appearance of so  
many Noble Lords, as also other Persons of Quality,  
who, as abhorring, or ashamed of late Lycaonick Pranks,  
had for some time, with Astrea, withdrawn or hid them-  
selves, but now appear again with joy, to welcome her Re-  
turn. My Part being in the Temple, to publish and am-



## The Dedication.

*plifie our great Deliverances, and cry Hosannah to their Author; I was in hopes, when my Breath and Glass were both out, my Task had been done too, until surpriz'd by your joint repeated Requests, I found my self run on this Dilemma, either to bid you Defiance, and proclaim my Rudeness (to all the World) by a churlish Denial, or my Weakness in granting your Request; which latter part I have chosen, to let you see what a high Value I set on your Merit and Friendship, whilst I am thus content to expose, and so renounce my self to serve your Commands; and therefore (factum defendite vestrum) you have herein your Request. Now I pray God and you (Gentlemen) to grant me mine, (viz.)*

*That Berks and her Gentry may ever do worthily, and faithfully serve their God, their Prince, Religion and Country, be Famous, and flourish, which is and shall be the Prayer of,*

*Gentlemen,*

*Your Faithful Orator,*

*and Servant in Christ,*

*Fran. Carswel.*

## Isaiah I. 26, 27.

*And I will restore thy Judges as at the first, and thy Counsellors as at the beginning ; after thou shalt be called, The City of Righteousness, The faithful City.*

*Sion shall be redeemed with Judgment, and her Converts with Righteousness.*

**T**HESE Words are part of that Vision we read of (*ver. 1.*) which *Isaiah* saw in the Reigns of *Uzziah* and *Jotham*, concerning *Judah* and *Jerusalem*, (that is) the City or Nation, and their Inhabitants.

The fulfilling whereof *Piscator*, *Menopius* and *Lira* refer to the Restauration of their Temple and Nation in their Sacred and Civil Rites, as well as ancient Government both in Church and State, after their return from their *Babylonish Captivity*, which was about 240 Years yet to come. And this sense is favoured by the *Septuagints* rendring *ישיבה* ἀρχαῖα λωσία αὐτῆς, as also the *Syriack* and *Arabick* Versions, *Salvabitur Captivitas ejus*.

But *Forerius* and others look 500 Years beyond this time, and refer the fulfilling of this Vision to the flourishing and happy Condition of the Christian Church and State, as both in After-Ages should be restored and fixed by Christ himself, their hoped-for Messiah, who they believed, when he came, would restore all things, and sit upon the Throne of *David*, and upon his King-

dom, to order and establish it with Judgment and with Justice from thenceforth and for ever. So that under his Reign the Righteous should flourish, *Sion* should be redeemed: Judges, Counsellors, and all things be restored as at the first.

1. Now, if we understand these Words in the first sense, of their Restoration after their return from *Babylon*, the time was so remote, they could administer no more of comfort to the *Jews*, than it would to us, if in the midst of dismal Distractions one should prophesie, That 300 Years hence our Nation should flourish, or at the Day of Judgment all should be restored.

2. If we understand them in the second, of the Restoration by Christ under the Gospel; that could not concern the present State of the *Jews* at all, but the future of the *Gentiles*. Besides, this time being more remote, would have been less of Support under their pressing Calamities.

Neither in Truth was their Temple, Nation, Government, or ancient Governours then restored, but rather quite dissolved, and broken in Pieces by the conquering *Romans*, and themselves thenceforth enslaved, and, as an accursed People, scattered upon the Face of the Earth to this very day; for when *Shilo* came, the Scepter departed from *Judah*.

Therefore I intend to consider and remark upon these Words, as (*Apoc. 1. 3.*) a Revelation of things that were at hand, and speedily to come to pass: As a Message sent to *Judah* in the latter end of *Uzziah's* Reign, and fulfilled (about three Years after) in the beginning of *Jotham's*; which will appear, if we consider the present Juncture of Affairs and Calamities the *Jewish* Church and Nation then laboured under, and how occasioned; which was as follows.



*Joash*, the present King's Grandfather, being an Excellent and Religious Prince in the beginning of his Reign ; but after the Death of *Jehoiadah*, following the wicked Counsel of his cringing Favourites, he forsook the true Established Worship, and turned Idolater, which thing so highly provoked God, that he gave him up in Battel into the Hands of his Enemies, and at last his own Subjects slew him. 2 Chron. 24. 17, 18. Jos. lib. 9. c. 8.

*Amaziah*, his Son, succeeding in the Throne, one of the first things he did, was to try and execute those *Regicides* who had murdered the King his Father. And farther we read of him, that *he did that which was right in the Sight of the Lord, but not with a perfect Heart* ; that is, he outwardly for a long time still professed and pretended to protect the true Worship and Worshippers of God, as then professed amongst the *Jews*, (which thing was right in God's sight) *but not with a perfect Heart* ; for his Heart was after the Gods of *Mount Seir* ; and privately *he burnt Incense to them*. But knowing the Hatred his Subjects bore to that Idolatrous Religion, he durst not openly enjoin it them. However, we find, when his Subjects began to discover his former dissembling his Religion, and fearing he had Designs, and would in time attempt to introduce Innovations into the Temple of God, they plotted and conspired against him, and so at last made him away too. 2 Chron. 25. 2, 3. 2 Chron. 25. 14. Jos. lib. 9. chap. 10. 2 Chron. 25. 27.

Thus these two Princes grasping at an Absolute and Arbitrary Power, or to make themselves like to the great King of *Assyria*, their Neighbour, as the most proper Expedient, endeavoured first to introduce his Idolatrous Worship.

It being the Nature of all False and Idolatrous Religions, which come from the Devil, to make all Monarchs, like himself their Author, *Arbitrary Tyrants*.

And all their Subjects, like those in his Kingdom of Darkness, *Miserable Slaves*.

But the Nature of the true Religion, which comes from God, is to render all her Kings, being his *Anointed*, like himself, *Indulgent Fathers*.

And all her Subjects, like those in his Kingdom of Glory, *Children and Free-born*.

By these Methods (I say) they made a miserable *Exit*, losing both their Lives and Kingdoms too: For that, like the *Romans*, who being abused by *Tarquinus Superbus*, their last King, would never after endure the Name of another. So here the States of *Judah* (their King being destroyed) seized the Government, and turned themselves into a *Commonwealth* for about 11 or 12 Years.

Allen. pag.  
163.  
Brough.  
Chron. Hen.  
Clap. pag.  
84.

But after that time they unanimously restore *Uzziah*, their last King's Son, to the Throne, in hopes that his Predecessor's Misfortunes, in attempting to alter or corrupt the Established True Worship, might prove a fair warning to him.

2 Chron.  
25. 4. 5.

And this King, in the beginning of his Reign, God always prospered in Battel, and delivered his Enemies that rebelled against him, into his Hands;

The *Philistines*, the Men of *Ashdod* and *Gath*.

And his Name spread amongst the Neighbour-Princes; he built Forts, and raised a mighty Army; he invented and provided all manner of warlike Magazines and Engines, Spears, Helmets, Habergions, Bows and Slings, and God marvellously helped him till he was strong. 2 Chron. 26. 13, 14.

But now in the midst of all this Grandeur, warlike Provision, and mighty Army, he seems to forget his Kingly Office, and nothing will satisfy him but he must turn *Priest*, and offer up Sacrifice.

And instead of employing all these warlike Preparations against the common Enemy, in defence of his Subjects,

jects, their Laws, Liberties, Country and Religion, it now appears he only designed to secure himself in such a Power (as his Predecessors wanted) that might enable him to go through in the Corrupting that Worship of God, about which they had failed. And in order to it, <sup>2 Chron. 26. 18, 19.</sup> at last he picks a quarrel with *Azariah*, the *High Priest*, who, with other *Priests* assisting, opposed the King in his attempts.

But presently hereupon in the height of all this greatness and glory, it follows, that his mighty Army answers none of his ends, but turned to his shame and reproach: His Spirit and Courage sinks in the midst of his Forces, and himself, between being thrust or affrighted out of his Kingdom, ran away and left it, as we read, *2 Chron. 26. 20. He made haste to be gone*; living after about four Years, and at last died with grief and discontent, and was buried in his Garden. <sup>Jos. lib. 9. c. 11.</sup>

Hereupon the States of *Judah* convened, and their King having thus left them, for the present juncture they set *Jotham* the King's Son, *over the King's house, to administer the Government*; and finding him an Excellent Prince, in a short time after they advance him to the Throne, during the Life of his Father. <sup>2 Kings 14. 5. Jos. lib. 9. c. 11.</sup>

Thus by the Male-administration of Three succeeding Princes, and their several attempts to introduce an Arbitrary Power, and an Idolatrous Worship; The Foundations of the *Jewish* Church and State had been miserably shaken, and almost dissolved: so that it was hard for the most discerning amongst them to determine, whether the Worship of the true God, or that of *Baal*, was like to prevail. <sup>Allen pag. 117.</sup>

Which so much perplex'd the anxious thoughts of such *Eli's*, whose Hearts trembled for fear of the Ark of God.

And



And so highly dissatisfied those who were well affected to the Peace and Prosperity of their Countrey, that what between the Concernment and Zeal of some for their Religion, the Discontents of others for their distressed tottering State and Government, a general Neutrality and Supineness possessed most, as careless of the issue, the support of the Government, or who govern'd, concluding it could not be worse.

Their Country and Religion lay bleeding, as *Isaiah* 1. 5, to 23. *Their head is sick, their heart faint, their Country was desolate, their Cities burnt with fire, their Land strangers devoured in their presence: Sion was left as a Cottage, as a besieged City: the faithful City Jerusalem is become a harlot: she that was full of Judgment, and Righteousness lodged in her, is filled with Malefactors; their King and Princes make wicked Counsellors their Companions, their Judges are made for Oppression, they judge not the Fatherless, nor house of the Widow, but they love Gifts, and follow after Rewards.*

And in the midst of these Distractions and Convulsions both of Church and State, unless the Lord of Hosts had compassion on them, they must have been as *Sodom* and *Gomorrah*; but in the Mount of the Lord is God seen: He arises and resolves to rescue his People out of the Jaws of so imminent Destruction; and tho all looks desperate, yet to prevent their despondency, he sends *Isaiah* on this comfortable Message, and commands him to prophesie, and tell them, That notwithstanding all their present Fears and Confusions, yet the time was just come,

*That I will restore thy Judges as at the first, and thy Counsellors as at the beginning: after thou shalt be called, The City of Righteousness, The faithful City: Sion shall be redeemed with Judgment, and her converts with righteousness.*

Which Prophecy seems to be made good in the very next Prince's Reign, who was *Jotham*, of whom *Josephus* writes, (*Huic Regi nulla virtus defuit erga Deum, pro justo*  
erga

*erga homines & reipublicæ studioso; quicquid enim instaurationis opus habebat diligenter sarcendum curavit in tantumque Regnum auxit, ut tam domi felix esset quam foris formidabilis*) That he was a most Excellent Prince, deficient in no Virtue, but devout towards God, just towards Man, and willingly employ'd himself to redress all that was amiss both in Church and State. He fortified his Kingdom, and made War upon the great King of *Ammon* his Neighbour, and all the Enemies of their Religion and Nation round about, and overcame them in Battel, and made them Tributary to him, being happy amongst his Subjects at home, and formidable to his Enemies abroad, ever waxing mighty, *because he prepared his way before the Lord.* 2 Chron. 27. 5, 6.

Now since the Apostle tells us, *No Scripture is of private Interpretation*, this Prophecy may concern us of England, as well as *Judah* and *Jerusalem*.

Their Case seems to be our Precedent we have copied after.

And our Circumstances their Parallel.

Both are so obvious, that there needs no Application, or more to be said, than what our Saviour did when he stood up in the Temple to preach, and having read his Text out of this very Prophet, he closed Luke 4. 19. his Book, and sat down, having said no more,

Than, *This day is this Scripture fulfilled in your Ears.* So may I.

*I will restore thy Judges as at the first, and thy Counsellors as at the beginning, &c.*

*This day is this Scripture fulfilled in your Ears, in your Eyes, in all your Senses, in the midst of our Town and County.*

After all our Distractions, just Fears, Apprehensions, and Threats of Arbitrary Power, Subversion of our Religion, Laws, Liberties, and even Justice it self:

Behold



Behold our Judges as at the first, in our respective Counties throughout the Kingdom, at a General Assize gone forth to judg the People.

Behold our Counsellors, as at the beginning, in the Court to advise our Prince.

In our Grand Senate, both Houses of Parliament sitting, advising, and enacting according to our ancient Rights, Freedoms and Priviledges.

Behold our Religion, our Church, which is our *Sion*, redeemed from Romish Superstitions.

Behold her Converts, Protestant Profelytes and Professors of this Pure, Holy, Reformed Religion, redeemed from all Fears of *Rome's* bloody Inquisition, or *France's* Dragooning for Conscience sake.

Behold our Universities and Colledges, our Cities and Corporations, with their Freeholds, Charters, and Immunities restored as at the first.

To Crown all, behold a King reigning in Righteousness, the Support of our present, and Pledg of our future happiness, even *England's Jotham*, Warring with the great King of *Assyria* his Neighbour, the grand Enemy of our Religion and Country; God grant him also a *Jotham's* Success, to overcome them in Battel, and to make them Tributary, and that he may ever wax mighty, because he prepares his way before the Lord.

What remains now, but that our Cities shall in a short time become Cities of Righteousness, faithful Cities; And our *Sion*, which is our Church, be redeemed with Judgment, and her Converts with Righteousness.

In Summ then, this Vision discovers these four things.

1. The



1. *The Author,*
  2. *The Instruments,*
  3. *The Order,*
  4. *The Nature,*
- } Of a Church and Nation's Re-  
 staurati<sup>o</sup>n and Deliverance  
 from the smart of such Calami-  
 ties as they felt for the present,  
 or feared for the future.

1. *The Author*, and principal efficient Cause of the Prosperity and Restauration of a sinking Church and Nation, is God alone, *I will restore.*

2. *The Instruments*, and essential Parts of a Peoples Restauration are,

(1.) *Judges as at the first.*

(2.) *Counsellors as at the beginning.*

3. *The Order* and Method of a Peoples Prosperity (after that): For before that Judges and Counsellors are restored, a Nation cannot flourish; but they first, then after that the other follows.

4. *The Nature* and Comprehensiveness of a compleat Restauration; it must be in Sacred as well as in Civil Rights.

(1.) Civil and Political Prosperity: Cities shall flourish, and become Cities of Righteousness.

(2.) Sacred and Religious Prosperity: The Church and her Profelytes must be saved.

*Sion shall be redeemed with Judgment, and her Converts with Righteousness.*

As the result of the whole, I infer,

5. That whenever a People are thus restored, they are highly obliged, without murmuring, to rejoice in, and to bless that God, who is the Author of all, for it.

These five Generals shall bound my present Discourse.

1. That God alone is the principal efficient Cause of all Mutations of Government, whether they tend to the Destruction or Restauration of a Church or Nation.

He sets up, and he pulls down at his Pleasure. He deliver'd *Israel* out of *Egypt*, and destroyed the *Egyptians* in the *Red Sea*. He rooted out the *Canaanites*, and planted his own People in their Cities.

He took *Saul* from the Herd, and *David* from the Flock, and seated them on the Throne.

Dan. 4. 32. And he pulled down the High and Mighty *Nebuchadnezzar* in the midst of all his Glory, and turned him to graze with the Beasts of the Field.

Psal. 127. 1, 2. *Alexander's* and *Cesar's* may build *Alexandria's* and *Cesarea's*, like Great *Babylon*, for their Honour and Glory, whenas all the while, except the Lord build and keep the City too, the Builder and the Watchman take care in vain.

These may arrogantly think, that by their Power, Policy and numerous Armies, they have founded Empires and Dominions, when as he that sits in the Heavens derides the Vanity of their Thoughts, and frequently brings to nought their mighty Designs, and many Devices.

Prov. 19. 21. For 'tis the Counsel of the Lord that at last shall stand, and his Purposes shall come to pass.

All the Powers on Earth are but as Tools in his Hand to work out his good Pleasure.

Ifa. 44. 28. The mighty *Cyrus* was but his Shepherd, and shall fulfil all his good Pleasure, saying to *Jerusalem*, Thou shalt be built, and to *Sion*, Thy Foundation shall be laid.

And when his Ends are accomplished, their Dominions are determined, as the Great *Belsazzar's* was by his Hand-writing;

Dan. 5. 25, 26, 27. MENE, MENE, TEKEL UPHARSIN, Thy Kingdom is weighed, numbred, and finished, and being found wanting, is divided and distributed.

Thus he made *Zerxes* with his 2500000, *Zenacherib* and *Siferah*, with Hosts as numerous as the Sands by the

the Sea, to return with Shame and Dishonour, and sent the Great *Bajazet* about the World in a Cage for a Shew.

And again, gave glorious Victories to a single *Sampson* with a Jaw-bone of an Ass. To *David* with a Sling and a Stone. To *Gideon* with the noise of Pitchers, Rams-horns, and but 300 Men.

It is He that makes a fruitful Land to become a barren Wilderness, and depopulates Cities by the Sword, Famine and Pestilence.

And 'tis the same Hand that made the Wound, that applies the Remedy, cures all our Diseases, and makes the noise of the Drum and Trumpet to cease, and restores Peace in all our Borders.

*For as Clay in the hands of the Potter, so are all Nations in his.* Jer. 18. 6, 7, 8.

And 'tis no more but for him to speak the Word, and they are made, or utterly undone.

He can destroy or save, as he pleases, either by, or without Means; but his usual Methods are by Instruments and second Causes, as here in my Text, by restoring Judges and Counsellors, who are both Instruments and essential Parts of a Nation's Restoration.

2. Which is the 2d thing in order to be discoursed of, (*viz.*) *That the Restoration of Primitive Judges and Counsellors, are both the necessary and essential Parts, as well as instrumental Causes, of a Peoples Restoration.*

And here my first Enquiry ought to be, Who and what those Judges and Counsellors were at first?

1 *Neg.* It is not Judges in general: no matter who or what they are, provided they are but Judges; for of these we never wanted, such as they were; but they must be such as were at first.

For there are a sort who are so far from being a Blessing, that they are the greatest Scourge and Plague as can befall a Nation.



There are a sort of *High Commission Judges*; there are *Arbitrary Dispensing Judges*; there are Judges who  
 Luk. 18. 2. ( ἢ θεὸν μὴ φοβούμεθα καὶ ἀνθρώπου μὴ ἐντρέπομεθα )  
*neither fear God, nor regard Man.*

Who live on Orphans Tears, sacrifice and sell the Blood of some, the Estates of others, their Country, their Laws, their Religion, and their own Consciences, to purchase their Places, and their Maker's Favour; whom that you may know, I shall name one, *Joh. 19. 12. If thou let this Man go, thou art not Cesar's Friend. When Pilate (the Judge) heard that, he sat down in the Judgment-Seat, and condemned the most Innocent, Holy and Just; (i. e.)* when he heard he was like to lose Cesar's Favour and Friendship, farewell to Justice to purchase its continuance.

In the whole Creation there is not one Creature more like a God than a Primitive Judge.

Nor a Monster more like a Devil, than a corrupt degenerate One from his Original Pattern.

But to let pass this Pilatick Sect of Judges, and leave them to repent, or their Names to rot, and Memorials to perish, being the *Antithesis* and Reverse of those my Text speaks of. I proceed,

2. To consider and determine what Primitive Judges and Counsellors are. And here, 1<sup>st</sup>. what are Primitive

Seld. de jur.  
 li. 7. c. 6. &  
 de Synod.  
 lib. 1. c. 15.  
 Dr. Jones  
 de Jud. p.  
 27.

Judges, *Homines in naturali statu liberi nascuntur & pares, in quâ parietate semper remansissent, nisi necessitas quædam politica illos in ordinem coegisset, ut alii presint, alii subsint, in totius salutem & primò idem fuit Imperator & Judex.* Liberty and Freedom being the Universal and Natural Birthright of all, and their Security the primary End of all Government, need no more proof, than to prove the Tooth in a Man's Head, his Eye, or his Senses are his own.

But

But whoſoever pretends to exerciſe any Power over others, muſt prove every Tittle, and ſhew his Comiſſion, how and which way he came by it, and take care to answer the End and true Reaſons which firſt gave birth to Empire and Dominion.

Which were not to invade or deſtroy, but to protect and defend their Subjects.

And therefore if at any time they act contrary in it, they renounce the Ends of their being, and overthrow the Foundation on which they ſtand.

Expoſing their Authority to be ſtripped naked, ſubverted and trampled on.

For tho ſome ſelf-deſigning Men, to flatter and abuſe Princes, and promote themſelves, may have tortured Scripture, and ſcrewed up Conſcience and Religion to ſuch heights, as to infer thence Obligations to an extravagant unreaſonable ſort of Obedience.

Yet 'tis as impoſſible for Men in general to act contradictory to their true Intereſt, their Natural Principles of Freedom and Self-Preſervation, or to ſtand by and aſſiſt any Power in abuſing themſelves ; as it is to be mad with Reaſon.

And 'tis as fooliſh, if not impious and contradictory, to pretend to fetch Arguments from a Religion that comes from God, to cheat Men of thoſe natural Rights, which himſelf and Nature has given them.

Whereby they repreſent God, as though repenting or recalling his Gifts, and ſo acting contradictory to his Goodneſs, which is himſelf, and dividing his Kingdom againſt it ſelf, like that which cannot ſtand.

Let then their miſtaken ſenſe of Government be what it will, it was no doubt, inſtituted for the Defence and Preſervation of the whole, and at firſt the Emperor and the Judge was the ſame, with his Sword in one hand to defend againſt their Enemies, and his Scepter in the other to determine Controverſies.

But



But the weight of Government, and number of Subjects increasing, the Emperour withdrew from the Tribunal, and substituted Judges.

Seld. de Sy-  
nod. lib. 1.  
c. 15.  
Exod. 13.  
7.

And this was the Course that Moses took, by the advice of Jethro, whose Books and Writings being the most ancient and authentick that we can rely on, I shall from them collect what those Original Judges were, according to whose Pattern a Restoration is here promis'd.

By Judges (*ὡς τὸ πρῶτον*), as the Septuagint; *ut antea*, as the Syriack Version; *ut erant antiquitus, ut olim*, as the Arabick and Caldee Paraphrase) as at first, as before, as anciently, as in Times past. I understand either,

1. Such as God himself was, or such as he at first extraordinarily qualified and sent.

2. Or such as Moses was, or such as he commissioned.

3. Or such as the best of the Kings of Israel and Judah were, or such as they commission'd in their respective Reigns.

1. Such as God himself was. For tho by his universal Power and Providence, he at first planted, and still governs all the Kingdoms of the World, and has given them to the Children of Men, yet Israel was his peculiar Care and Government; and therefore when they clamour'd for a King, like other Nations, God in Anger replied by Samuel, *They have not rejected thee, but they have rejected me, that I should not reign over them*; because that himself, as Isa. 9. 7. was their King, their Judg, and their Law-giver.

And it was common for them to bring such Causes as they could not determine, and spread them before the Lord.

Exod. 18.  
19.

2. Or such as God extraordinarily qualified, and sent to judg his People Israel; such were Othniel, Shamgar, Deborah, and Samuel; and thus he gave them Judges for the space of 450 years, and God was with the Judg, Acts

Judg. 2.  
16.

13. 20.

2. Or



2. Or such as Moses himself was, or as he commissioned.

Moses was the first we ever read of that sat upon the Bench in a Judicial way of Oyer and Terminer, and he is the first too that issued out Commissions to other Deputy-Judges to bear part of the Burthen with him, and to *judg the People at all seasons.* Exod. 18. 13. Exod. 18. 25, 26.

3. Or such Judges as the best, wisest, most renown'd and religious of the Kings of Israel and Judah were: As Jehosaphat, Solomon and David, whose Throne for Righteousness and Judgment, was a Type of the Throne of the Messiah, who is to judg the World in Righteousness, and the Nations in Equity, so famed for Justice, that it revived the Hearts of his Subjects but to talk of appearing before his Tribunal: *Our Feet shall stand within thy Gates, O Jerusalem: for there are set Thrones of Judgment, even the Throne of the House of David.* Psalms.

Or such as Solomon his Son, so famed for Wisdom and Judgment, in that righteous and critical decision of the Controversy between the Two Women about the dead and the living Child.

Or such as Jehosaphat sent into all the Cities of Judah, in Circuit, City by City. 2 Chron. 19. 5.

2. We may learn what these Judges at first were.

1. From the Rules laid down for their Choice.

2. From the Charge given them upon Admission, for the Execution of their Office.

I shall instance only in two, Moses and Jehosaphat's Rules and Charge.

1. Moses's Rules for Choice, or Qualifications he requires in a Judg, are reduceable to these Four, recorded *Exod. 18. 2.*

1. *Chuse able Men; (i.e.) Men of Parts and Understanding.*

2. *Such as fear God: Not the Face of Man in the Judgment.*

3. *Men*

3. *Men of Truth* : Men of Integrity, hating False Judgment.

4. *Such as hate Covetousness* : If not, they'll take Bribes, and sell Justice.

2. *Moses's Charge.*

1. His Universal Negative, *Lev. 19. 5. Ye shall do no unrighteousness in Judgment : you shall not respect Persons : you shall not fear the Face of Man.*

2. His Universal Affirmative, *Deut. 16. 18, 19. and 1. 15, 16. I charged the Judges at that time, saying, You shall judge the People with just Judgment : hear the Causes of your Brethren, judge Righteously between every Man and his Neighbour : hear the small as well as the great : fear not Man, for the Judgment is Gods.*

But more particularly he charges these four Things.

1. That Judges shall not speak in a Cause to decline after many to wrest judgment : (i. e.) Not pervert Justice, out of Popularity, to gratifie a Multitude.

Exod. 23. 2. Thou shalt not countenance a poor Man in his Cause :  
2. 3, 5, 6, 7. (that is,) Do no unjust thing out of pity : Let not Compassion blind neither : The Rich may not be favoured in oppressing the Poor, nor the Poor (because such) rob or injure the Rich.

3. Thou shalt not wrest the Judgment of the Poor, nor take Gifts.

4. They shall not condemn the Innocent, nor acquit the Guilty.

2. *Jehosaphat's Famous Charge*, recorded 2 Chron. 19. 5, 6, 7. He said unto the Judges, Take heed what ye do, for ye judge not for Man, but for the Lord, who is with you in the judgment ; and let the fear of the Lord be upon you : shun all Iniquity, have no respect of Persons, nor take any Gifts : that in all things you may be like unto God, the Judge of Judges, with whom there is no Iniquity, nor respect of Persons, nor taking of Gifts.

Now

Now such as those Primitive Rules were for the Election of Judges, and such as the Charge was, such were Judges at first.

(2.) What were Counsellors at the beginning?

I do not understand this Name at all to relate to the Practitioners of the Law, whom we so call; but to Counsellors of State at Court about the Prince, or the Grand Senate or Parliament of a Nation.

And the first primitive Pattern of a Counsellor of State to a Prince was *Jethro to Moses*, who gave him wife and faithful Counsel. Exod. 18.  
19.

Such another was *Hushai the Archite to David*. 2 Sam. 17.  
14.

Such was *Nathan to King Solomon*, to the saving of his Life and Kingdom. 1 Kings 1.  
12.

Such were the good old Men, who stood before him during his whole Reign, by whose Conduct and good Advice himself and his Kingdom so flourished, that Silver and Gold was as plenty as stones in the streets of *Jerusalem*. 1 Kings  
12. 6.

Or such Counsellours as *David* consulted with, even God's Oracles. *Thy Testimonies are my Counsellors*, Psal. 119. 14.

Now from that time that a Nation hath such Judges restored, and a Prince follows the Advice of such Counsellors, may she begin to date her Restauration.

2. Indeed these are both the Instrumental Causes and Essential parts of the Restauration it self, which is the second Position I proposed to discourse of, after I had enquired out and stated who and what those Primitive Judges and Counsellours were.

As an Exquisite Master in a Ship, that knows how to make his Observations, and perform his Course, as a provident Steers-man at the Helm: or the Skilful experienc'd Pilot, who knows how to avoid *Sylla* and *Charibdis*, contribute all to the safety of the Vessel.



Such are Primitive Judges and Counsellors to conduct a Nation into Harbours of Tranquility and Rest.

There are other Subordinate Judges which help to compleat a Restauration, had I time to speak to them.

The High Sheriff, though the Grand Executioner of the Law, yet he is a Judge too, and hath his County-Court to sit in.

Exod. 18.  
25, 26.

The County-Justices are Judges too ( as *Jethro* advises ) of smaller Matters that are not too hard for them : For such they are to bring before you who are as *Moses* himself.

These are all necessary, and may shine in their proper inferiour Spheres.

But as *Diogenes* said, *Were it not for the Sun, it would be night for all the Stars.*

You are this Sun that must irradiate and dart beams on them to reflect again on the People.

I have set *Moses's* Primitive Pattern and Charge before you to imitate, which if you observe and follow, it will suffice that you set your selves as Originals for these to copy after.

Notwithstanding the great Rivers, which run through a Country, may contain water enough to refresh and fructifie all the Fields they pass by ; yet without trenching smaller Rivulets, to convey and apply them to the remoter corners of the Pastures, they may parch and be barren for all the Streams passing by.

Your passage and circuiting through a Land, is as Rivers of Righteousness and mighty Streams of Judgment running down: However these, as the smaller Channels and Trenches, must be also opened and cleansed, or else we cannot flourish.

And can we reflect upon our Circumstances, but the very last years Assizes for this County, without a profound

profound Concernment, and almost Tears of Joy for our Deliverance and present Restauration.

Then a false Prophet on the Bench for a Judge: For what he there prophesied, never did, nor is like to come to pass.

Alliborn at Reading foretold, that in a short time they would hear their Minister preaching up the King's Right to dispence with Laws.

A Romish Idolater for a High Sheriff, ready upon a fair opportunity, with his *Posse*, to execute our Laws, Religion, and her Protestant Professors, to introduce his worse than Pagan Superstitions.

For the most part a Crew of perfidious Justices ( of the same stamp ) who to capacitate themselves for the Bench, had in effect promised by the 27<sup>th</sup> of November following to betray both God and Man, their Country, Laws, Religion, and Liberties, or to cull out such Men for the Senate, as would certainly do it.

But O happy Change! here our Judges in their several Stations now restored as at the first.

But this is not the whole of a Nation's Restauration. But,

2. There must be concomitant with Judges, Counsellors too as at the beginning: Therefore *Forerius* For. pag. 129. commenting on the words, writes; *Ad felicitatem Reipublicæ non satis putavit, si Judices integri essent, nisi tales & Consiliarios forent*: They must be both restored, or almost as good neither. For if these always at the Spring head shall continually poison the Fountain, it will be difficult for a Judge to make Judgment in its uncorrupt purity to stream down in a Country.

For what by their interposition for Bribes, out of Malice, Favour, or Friendship; procuring Sentences against the Innocent; Reprieves or Pardons for the Guilty, the most enormous Crimes in a Kingdom shall frequently escape unpunished; and the lesser ( who are Friendless ) as often suffer.

The most righteous Sentence shall often take no Effect. Innocent Blood shall cry unreveng'd : Glorious Vices connived at ; and Sins, when cloathed in Scarlet, brave it out in the face of the Sun.

Therefore as *Calvin* on the words, *Ordinem illum purgabo in quo fontem malorum esse dixi.*

Hitherto I have consider'd Judges and Counsellors as a necessary essential part of a People's Restauration. It remains now to consider them as Instrumental Causes, which I shall treat of under the third and fourth General Heads proposed at first to be discoursed on, (*viz.*)

- |                      |   |
|----------------------|---|
| 3. <i>The Order</i>  | } of a Church or Nation's Restauration, or Ruine. |
| and                  |   |
| 4. <i>The Nature</i> |   |

And how far Judges and Counsellors Influence, and are Instrumental Causes of both.

1. The Influence of good Counsellours on a Church or Nation's Prosperity, is and ever has been most visible in every Age and in all Nations, and may be most convincingly demonstrated from the sad Effects, dismal and fatal Consequences Nations have smarted under by the Conduct and Advice of wicked ones, to the utter ruine both of Prince and People.

Gen. 14. 39. What a flourishing Kingdom was *Egypt* (when the Nations round about were like to perish) through the faithful Counsel and Conduct of *Joseph*?

2 Chron. 24. 1, 17. *Jos. lib. 9. cap. 8.* Whilst *Jehoiadah* lived to advise King *Joash*, himself and his Kingdom flourished ; but (after his death) following the wicked Advice of his flattering Counsellors, never greater Calamities beset a People.

2 Chron. 22. 3, 4. Wicked Counsellors, ruined the Kingdom of *Ahab* and *Ahaziah* : *His Mother was his Counsellor to do wickedly, after the death of his Father, to his destruction, and subversion of the Government by Athaliah.*

But



But most famous and remarkable is the Case of *Rehoboam*, who upon the Death of *Solomon* his Father, went up to *Sichem* to be crown'd King, where multitudes of his Subjects went also to attend the Solemnity, and so took that opportunity of presenting their humble Addresses, That those Invasions made upon their Liberties as Freemen, and Rights as Subjects, might be redress'd. Which the old faithful Counsellors of his Father advised him to do : But he rejected these, and followed the advice of the young men, (*viz.*) To insist upon his Prerogative, to check their Insolence in daring to petition, and threaten them the higher for it, and tell them, He was resolved to make their Yoke heavier ; That his little Finger should be heavier than his Father's Loins: 1 Kings  
12. 1, 2. And whereas before they were chastised with Whips, he would henceforth lash them with Scorpions.

When his Subjects heard this, and found that their humble Address was become their greater Crime, and a Reason for heavier Oppressions, they make a general Revolt, and unanimously cry out, *What Portion have we in David, neither have we Inheritance in the Son of Jesse : Nor see to thy own House, O David ; to thy Tents, O Israel ;* (that is) Though *Rehoboam* be the Grandchild of *David*, the King that God himself chose and set over us, and he be the indisputable Heir Apparent to the Crown of *Israel*, and to the House of his Father *David* ; yet if he pervert the Ends of Government, which are to protect, relieve, and defend, and is resolved to go on to enslave and oppress, What is he to us more than another ? Or his Descent, or House ? We have no part or portion in him. Let him look to himself and his own House, and we will go home and look to our selves and ours : *To thy Tents, O Israel.* 1 Kings  
12. 16.

And so they unanimously left and deposed him, and made *Jeroboam* the Son of *Nebat* King over *Israel.* 1 Kings  
12. 18, 19.

And

And this God (in this case) seems to encourage and approve of as his own Act, *1 Kings 12. 24. This is from me, saith the Lord, therefore oppose it not.*

And what the dreadful Church and Kingdom distracting Effects are of wicked Counsellors about a Prince, is fresh in our Memories, having so lately experimented the result of Conclave *Romish, French, and Italian* enslaving Counsels from abroad, Petrean and Jesuitical undermining Counsellors at home, which had reduced us to such Circumstances, that we were all at the very brink of Destruction: And it was the Lord's Mercies we had not been all consumed. Wherefore *Forerius* tells us, (*Mallet iniquum Regem optimis Consultoribus Reipublicæ præesse, quam justum & sapientem iniquis Conciliariis conskipatum.*) And blessed be that God, who has turned all the Counsels of these *Ahitophels* into Folly, broken the Snare in pieces, and we are escaped, and restored unto our *Faithful Counsellors as at the beginning.*

But remembring I am not preaching to these at Court, or to the Senate at *Westminster*, but to Judges at an Assize, this little shall suffice. And I shall now address my self more closely and particularly to my second General, which is,

2. What Influence the Restauration of Primitive Judges have upon the Prosperity of Church and State.

(1.) Upon our State and Civil concerns. After or upon the Restauration of these, it follows, *That our Cities shall be called Cities of Righteousness, faithful Cities.*

Countries and Cities were usually called by the Names, or at the pleasure of their first Discoverers, Inhabiters or Founders: so *Judea* from *Judah*, *Britain* from *Brutus*, *Rome* from *Romulus*, *London* or *Ludstown* from King *Lud* (*Jerum*, or rather) *Jebusalem* from the *Jebusites*.

Yet

Yet after many places have received superadditionall Epithets and Denominations, new Names from Accidents, Customs, Virtues, or Vices predominant amongst their Inhabitants.

Thus degenerate *Rome* in the Scripture is frequently called *Babylon, the Mother of Harlots, and Fornications*, Rev. 7. 5. & 8. 2. because she is become the habitation of Devils and of every foul Spirit, and a Cage of unclean Beasts.

Thus *Jerusalem* is called *Sodom and Gomorrah, a Harlot and treacherous City*, when the sins of those places were committed and tolerated in her. Isa. 8. 10.

Hence it comes to pass, that from good or bad Judges, Places may be denominated, and accordingly change their Names.

Where Religion is profaned, Wickedness abounds, Vice flourishes, Sins are impudently committed, and Judges being Atheists or *Gallio's*, that care for none of these things, to punish or reform. Such Cities or Places may be called *Sodom and Gomorrah*, treacherous and perfidious in forsaking God.

But where by the impartial, strict Administration of Justice by upright Judges, the good are encouraged, the wicked punished; Vice is ashamed, or dares not to be seen: Sin sculks in corners; and though cloathed in Scarlet, yet openly exposed and whipped the streets.

Religion, Piety, and Vertue being encourag'd, flourish; the Poor, the Widow, and the Orphan rejoyce; and no clamors for Injustice and Oppressions are heard in the high Places.

Here Cities may be called *Faithful Cities, Cities full of Righteousness*.

But to prevent Mistakes here, know, that though Denominations are usually à *majori*, yet they are not so in this case.

For



For though the Stigmatizing, Pilloring, and Whipping of some, and Executing of others, be duly observed every Affizes, and a Judge has done ten thousand just Acts, yet he shall not be hence denominated a just Judge (*ad totum*, but only *ad tantum*) for the whole, but for so much.

But if he has done but one unjust Act in the whole course of his Judgship, he shall be thence denominated an unjust Judge.

As a Man who has conversed with Thousands in the whole course of his life, and never did the least injury to any Soul breathing; yet if after all he kill but one Man, he is denominated a Murderer for ever.

For those common Acts of Justice on certain Malefactors, being so absolutely necessary for the preservation of the common Good, humane Society and Interest, that they cannot ordinarily be omitted, without rendring our Cities and Country Colonies of *Canibals*, Wildernesses for the Owl and Satyr to dance in; Deserts fill'd with Lions and Tigers to prey upon, and devour each other.

No *Civis* or *Civitas* can, without divesting themselves of their Names and very Essence, Interest, Sence and Reason, be so degenerate, as frequently to protect these from the hands of Justice, without being devour'd themselves.

And therefore against common notorious Malefactors, the most Barbarous Nations have enacted Laws.

And the most unjust Judges must, and do ordinarily give Sentence.

So that for a Judge to do common Acts of Justice, as he cannot avoid, does not denominate him a Primitive Judge, nor a City restored or righteous.

But these Names are obtain'd when Justice is universally administred, without the least exception, as  
to

to any one individual Act, Time, Place or Person whatsoever.

For, by One unjust Act the Judg. has lost his Name, and is undone for ever.

Thus in that one piece of Injustice, contrived and managed between *Ahab* the King, *Jezebel* the Queen, and their corrupt Judges, against the Life and Freehold of *Naboth*, to seize both, under the specious pretence of a legal Trial; the Judg of Judges thunders out a dreadful Sentence:

*Hast thou killed, and taken possession? in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine, O Ahab: and I will rent the kingdom from thy posterity, and cut off from thy house every one that pisses against the wall. And as for the Queen, Dogs shall eat the flesh of Jezebel by the wall of Jezreel: (i. e.) The Wall that enclosed Naboth's Vineyard.* 1 Kings 21. 19.

For one Barbarity committed by the Citizens of *Gibeah*, and connived at by their Judges, their City was burnt with Fire, their Citizens slain with the Sword, and 25000 *Benjamites*, Men of Valour, cut off.

For one Wickedness committed by two of their Nobles, *Zimry* and *Cashy*, not punished by the Judges, God cut off 24000 by the Plague, and would not be pacified until Justice was done on them both by *Phineas*.

Numb. 25.  
8, 14, 15.

*Eli*, for the most part a Righteous Judg, yet forgetting his Integrity and Duty, as such, but in one act, out of a Fatherly fondness, in not punishing the wickedness of his Children, God threatened to judg his House for ever, and to do such a thing upon it in *Israel*, as would make the ears of them that heard it to tingle; and that this his iniquity shall not be purged by sacrifice, or by offering.

1 Sam. 3.  
13, 11, 12.

Now if for one unjust unpunished Wickedness committed by the Citizens of *Gibeah*;

For one suspension of Justice on the Nobles, *Zimry* and *Cashy*;

E

For



For one partial fond neglect in the good old Judg, *Eli*;  
 For the unjust seizure of but one *Naboth's* Freehold,  
 or Vineyard, in the whole Reign of *Ahab*;

For the shedding of but one innocent *Uriah's* Blood  
 in the whole Reign of *David*;

Themselves, their Families, their Cities, and People  
 were made Monuments of Divine Justice; what can we  
 expect the dreadful fatal Consequences should be of such  
 Variety of repeated Acts of Injustice in one Reign?

Between High-Commission Judges, who bidding defiance to all Law and Conscience too, can boldly dare to seize more than 40 *Naboth's* Vineyards, or Freeholds, in a Morning; and dispensing Judges, who can encourage Witnesses, help pack'd Juries, and by (for ever to be abominated) wicked *Innuendo's*, infer what Evidence they please, to shed the Innocent Blood of *Russels*, *Sydneys*, or *Cornishes*, or whomsoever else they have a design to murder; and commit the greatest of Robberies in the Face of the Sun, on Cities and Towns, in violent wresting from them their Immunities and Charters; on the Estates of the Nobility and Commons, by unreasonable, illegal, exorbitant ruining Fines; and commit the most unheard-of execrable Barbarities on the Persons of others, by inhumane, merciless torturing, and slavish Punishments, ever abhorr'd by the compassionate Genius of the *English*; foreign to their Laws, and Antislavish Constitution of their Government; destructive to their Birthright and Freedom, and indigestible to their generous Tempers; who can easily submit to due and regular Chastisements; but being unaccustom'd to over-heavy slavish Burdens, can't endure *Rehoboam's* lashing with *Scorpions*.

Tho there were some, who either out of Interest, or through ignorant, indiscreet and intemperate Zeal, were ever pressing for an absolute Obedience without reserve,  
 (no,



(no, not for Religion or God himself) tho without any other effect on the People, than to render both themselves and their Arguments equally ridiculous and despicable, and prompt them almost to throw off that Obedience which was really due, because they contended for one which was most absurd. For whilst they mounted and stretched the Doctrine of *Passive Obedience* as high as that of the Bow-string, they sunk *Christianity* as low as *Mahometanism*: and yet even these will not always submit themselves to this their own Doctrine, as is manifest by their last Years deposing their Legitimate *Grand Signior*.

And these very Men amongst us have also hereby dashed their Prince from that Precipice on which they vainly pretended to mount him, and brought both our Church and Nation into such a desperate forlorn Condition, that a clear Stage was offer'd for *Rome* and the *Jesuits* once more to play a Prize for three famous Kingdoms, as Booty for St. *Peter's* Patrimony, or the *Virgin's* Dowry, (as they say *England* is); which being a small branch of their Revenue, might do well to buy Tackle, Hooks and Lines for the *Fisherman* at *Rome* to angle for more Kingdoms, or Pins to dress the Lady at *Loretto* so amiably, as to allure more Rivals.

In these Circumstances, was it not a Miracle of Mercy and Goodness that prevented our being as *Admah* and *Zeboim*, our Land a Desolation, and our Cities a heap, because we were already become as *Babylon*, a habitation of Devils, and a Cage of unclean Birds; and so might have been properly denominated a treacherous Harlot, rather than by such a Restoration, as this now vouchsafed us of Judges and Counsellors as at first, gone forth to settle our Foundations, so long out of Course; to cleanse both Bench and Court, and all our Borders from all their Impurities and Injustice; to help up our Laws again, to

Apoc.

trample on their Dispensers, to take care that Punishments and Rewards may run in their proper Channel, the Life and Soul of Government.

And the publick Administration of Affairs in such Hands as will never rob *Cesar* of his due, nor his Subjects of all that is dear to them. Whereby we have a fair Prospect, and grounded hopes, that our Cities in a short time will become, and may really be called *Cities of Righteousness, Faithful Cities.*

2. I come now to consider what Influence the Restoration of Primitive Judges and Counsellors have on our Religious Concerns; for they conduce not only to the Prosperity of *Jerusalem* the City, but also of *Sion* the Church.

Cald. Parap.

For, *cum factum fuerit in ea Judicium, redimetur Sion!* When Judgment shall be administer'd in her, *Sion* shall be redeemed; Or, as the *Arabick Version*, *Post Judicium, salvabitur Sion*; After Judgment executed, *Sion* shall be saved.

So that 'tis plain there must be Judges restored before Judgment, and that Judgment must be executed before *Sion* can be redeemed.

Prov. 14.  
24.

And 'tis repugnant to Sense and Reason, as well as Religion, that since not a Nation, much less a Church, can be restor'd and flourish, but by executing Judgment in Righteousness, because Sin and Injustice are the Dishonour and Shame of a People.

Every unjust Act is a Blow at the Root, and high Affront to the true Religion, which was planted in Righteousness, and must be built up in Judgment.

Rapines, Perjuries, Violence and Injustice, are proper Materials for the building up of *Babel*, the Synagogue of Satan; not of *Sion*, the Temple of God.

Truth and Falshood, Good and Evil, Light and Darkness, Righteousness and Injustice, will never cement, but like contrary Qualities, they'll dissolve or blow up the whole Fabrick.

We



We may as easily bring together in a Building the *North-Pole* and the *South*, and raise it up by heaping on Barrels of Gunpowder, intermix'd with flaming Fire-brands, instead of Bricks, and cement it with Pitch and Sulphur for Mortar.

False Religions (I know) are founded and propagated on Maxims and Practices of Injustice and barbarous Cruelties.

Thus the Worshippers of *Baal* are bound to launce themselves with knives.

1 Kings  
18. 28.

The Worshippers of *Moloch* must make their Sons pass through the Fire for Burnt-Offerings to him.

Jer. 19. 5.  
& 32. 35.

The *Americans* sacrifice Men to their *Viracoca*.

And most of the *Islanders* in the Bay of *Mexico*, did both eat and sacrifice Men to their Idols.

Per. Mar.  
pag. 97.

And at this day *Mahomet's Alcoran* instructs his Votaries by Fire and Sword, Devastation of Cities and Kingdoms, with all manner of inhumane Barbarities, to force Men to embrace his impious execrable Religion.

But above all, the *Romish* in these things seem to exceed.

Their *Purgatory*, *Penances*, *Whippings*, *Fastings*, *Pilgrimages*, *Watchings*, with multitudes of other childish, senseless, unwarrantable Fopperies of the Devil's invention, to plague or employ their Votaries about, tho intolerable in themselves, yet are as nothing when compared with their bloody Inquisition, their Heretick-burning Doctrines, and bloody Massacres: As of Scores of Thousands at *Rochel* and in *Ireland*, in the Vallies of *Piedmont* and *England* too, as well as other places in the *Ag*es just past.

Sir Sam.  
Mor. Em-  
ball.

Their yesterdays brutish Cruelties in *Savoy* and in *France*, by Sword, by Fire, by Tortures, by Imprisonment, by Banishment, by Dragooning Men out of their Houses, Lands, Estates, Country and Lives too.

And he knows little of *Rome*, that doth not know, that Death and She are like in this, that one spares no Man Living, and the other no Heretick breathing, as she calls the best of Christians.

A Religion so diametrically opposite to the true, that 'tis the very reverse of all that the holy Jesus instituted, taught or practised, of whom it was prophesied, that he should judge the People with Righteousness, and the Poor with equity, and break in pieces the Rod of the Oppressors; so that the Mountains should bring Peace, and the little Hills Righteousness. Which was fulfilled when he came: For the Angels celebrating his Birth, proclaimed Peace on Earth, and good will towards Men.

Psal. 72. 2.  
3. 4.  
Luke 2. 9.

And



And after he himself declar'd *his Burthen to be light, his Yoke easie*; That he came not to destroy, but to save Mens lives, by destroying the works of Darkneſs, and bringing in a holy ſpiritual Worſhip of the one only living and true God, to the utter extirpation of all Idolatry, and final deſtruction of all their *Apollo's* and *Jupiter's* Temples, and ſilencing their Oracles, and from thenceforth to eſtabliſh a more entire union between Man and Man, founded in Innocence, Charity, Mercy and Juſtice. So that it plainly appears from the Nature, Principles, Doctrine and Practices of true Religion and falſe, being ſo contradictory to each other, that the proper Methods and Inſtruments for the building up of the one, are and muſt be deſtructive to the other; and that the true being founded on principles of Truth, Righteouſneſs and Judgment, the Reſtoration of ſuch Judges as duly execute theſe, muſt influence and conduce to the proſperity of the true Church: for *Sion muſt be redeemed with Judgment, and her Converts with Righteouſneſs.*

As the Reſult of the whole, I deſcend to my Fourth and laſt Inference.

4. Since both Church and State reap ſo great Advantages by the Reſtoration of primitive Judges and Counſellors, a People are highly obliged, when thus reſtor'd, without Murmuring, to bleſs God for both.

And our Nation being thus reſtor'd from ſuch forlorn Circumſtances as we were lately in, a Man would think there was no room left for Murmur or Scruple about this our bleſſed Reſtoration, urged by Neceſſity, carried on by Miracle, and perfected by the Univerſal Conſent of all that love God, their Religion and Country: Wherefore Juſtice, Equity and Gratitude calls upon us to give the Glory, Honour and Praise to that God who is the primary Author of all; and next under him, to acknowledg that glorious Inſtrument in his Hand, by which he hath wrought for us ſo great Salvation, and teach us a ready ſubmiſſion to one, who under God hath ſnatched us out of the Jaws of ſo great Deſtruction, and put us into the actual poſſeſſion of our Laws, Liberties, Religion and Properties, and all that was dear to us in this World, and we hope may make us happy in the next; and ſtill weilds the Sword, to ſupport and defend us in the enjoyment of all that he has thus acquir'd for us. Is it now poſſible, that from *Dan* to *Beerſheba*, from *Berwick* to the *Mount*, there ſhould be found amongſt us one *Tobias*, or *Sanballat*, who when they heard, that the Walls of *Jeruſalem* were to be made up, and the Houſe of the Lord to be repair'd

ſhould

Chi. Hiſt.  
P. 253. *He-*  
*braius puer*  
*injungit*  
*Divum do-*  
*minatur,*  
*ergo tacens,*  
*Sec.*

should conspire to hinder and repine at it? *O my God (saith Nehemiah) think thou upon Tobias and Sanballat.*

Had the greatest Deliverance which ever God vouchsafed to Mortals, wanted such, it would have been too strange to have been believ'd now (*O horrendum infandum Nefas!*)

But as there are a sort of Men, that no Man, nor themselves, know what they would have, or what to make of, so not Heaven what to do with, how to satisfy or humour.

If they are distress'd, they groan, complain, and cry for Deliverance.

But when deliver'd, they clamour at the Method, Manner or Means, That God deliver'd them in his own way, not in theirs.

Thus *Naaman* is angry at the Means of his Cure, why God would not make the Waters of *Damascus* as effectual as those of *Jordan*.

*Dathan, Abiram and Corah*, quarrel with the Instruments of their Deliverance, *Moses* and *Aaron*, why they must be the Men rather than others.

When *Israel* was in *Egypt*, they groan'd under their slavish Burthens.

When deliver'd, ungratefully said, *Would to God we had not come up thence.*

When they began to want, they repined and wish'd they had died in *Egypt*.

When reliev'd, and fed with *Quails* and *Manna*, Angels Food, they loath'd it, and long'd for the Offals of *Egypt*.

When the Army of *Israel* was defied by *Goliath*, they cry for help.

God sends them *David*, to deliver them, but they despise the Stripling.

Before he fought the Champion, *Saul* will give him his Daughter, or any thing, if he conquer. When he had destroy'd him, and saved both the King and his Kingdom, he throws his Javelin at him to kill him.

Thus when lately *Rome* threatned our Church with Idolatry,

*France* our Nation with Slavery ;

A corrupt pack'd Bench ready to decree it ;

An Army encamp'd ready to enforce it ;

A Prince resolute enough to attempt it ;

Then all, as fill'd with Discontent, and sunk in Despair, murmur out their Complaints, That their Religion is lost, their Laws dispenc'd with and gone, the Government Arbitrary,  
the



the Nation ruined, and themselves all undone; and cry out, *Help, Lord, or else we perish.*

God heard, and sent his Angel, and deliver'd us, and we are restor'd as at the first, and in the beginning, in so transcendent a manner, far beyond what in Reason we could wish or hope for, without Effusion of Blood, or Devastation of our Cities, that all must say, *It was the Lord's doing, and it is wonderful in our Eyes.*

And we being thus deliver'd, what is the meaning of all these Lowings and Bleatings in our Ears, Discontents and Murmurings, as tho' we design'd to confront Heaven, stubbornly to rebel against Providence, charge the most High with Injustice, and dare his Vengeance?

'Tis just as if when God sent *Samuel* to tell *Saul*, that for his ill Government He had this day rent the Kingdom of *Israel* from him, and given it to *David* his Son-in-law, that was more righteous than himself, by whose hands He was resolv'd to save his People, and they had again replied, *We will not be saved after this manner*, by God's deposing the Father, and setting up his Son: *Save us by Saul in our own way, as best agrees with our Humours, or save us not at all.*

How must this have provoked the holy One of *Israel* to have destroy'd until he had made an end, and their Land a Desolation! Yet such as these may be found amongst us, as Fighters against God. For,

(1.) There are some Repiners, who, bias'd by a Corrupt Religion, bear no good Will to our *Sion*; For they know if the Ark of God be restor'd and set up, their *Dagon* must be removed and thrown down.

(2.) There are others repine, because our common Restoration is not their private Interest; as those that made Silver-Shrines for *Diana*, and by that Craft get their Wealth, may not be wou'dred at in being so zealous to support her Temple. The ground of that grand Uproar at *Ephesus*, and it may be the true Reason of our present Discontents at home. Tho' 'tis Conscience and Sacrifice, with *Saul*, that are the pretended Reasons of their murmuring Disobedience; yet these will no more justify their Rebellions against God's Providential Acts and Deliverances, than *Saul's* did. Nor render their Crimes better than his, even as the Sin of Witchcraft, because the Christian Religion being a Doctrine of Submission and Obedience to the Powers that are, doth not involve the Consciences of private Christians about the Title of Princes, but only



only assure them, that the Powers that are, they are of God, and therefore must be obeyed. Neither can their pretensions (with the Jews) of being bound under an Oath to (kill Paul) murder their Religion, Laws and Country, or stand by one that will, which is all one, justify them in so villanous an Act, or give them the least Merit or Reputation by their refusal to renounce such Obligations, and to promise Faith, Obedience, and Assistance to that Glorious Instrument sent by God to save us. And is therefore just Ground to conclude what their Designs are; and Reason for the Government to reject them not only as useless, but pernicious and dangerous (*ne pars sincera trahatur.*)

But in truth, I rather believe all to proceed from Caution and Interest, than Conscience.

Things may be of doubtful Issue, not being yet fully decided, and by a bare Suspension, they undergo no greater loss for the present, than what the Hearts of some could wish for to turn their Charges into *sine* Cures. And having yet time enough to prevent any loss by a deprivation for the future, in hopes before that time all may settle, and they enabled to make the wiser Choice, and effectually secure their Interest, let the Issue be what it will.

But if there be any that can at last forsake all upon so gross a Mistake, I will towards such exercise the Charity due to weaker Brethren, and hope the best.

But to lay aside the gilded Pretensions of some, the blinded Passions and corrupt private Interests of others, as no Guides for us to walk by; it will become us in duty with all humble and grateful Acknowledgment, Hearts full of Joy, and Mouths filled with Hosanna's, to ascribe the Praise, the Honour, and Glory of all to that God, by whose Right Hand we have been hitherto preserv'd and restor'd both in Church and State, lest that by murmuring on, their Doom become ours, who after all their miraculous Deliverances out of the hands of their Enemies, were sentenc'd at last to die in the Wilderness, there to perish, and never enter into his Rest.

I come now to apply the whole, and conclude. Having hitherto endeavour'd to parallel our present Restauration, and to shew the Influence Primitive Judges and Counsellors may have on it. As also to characterise, limn, and present you with their Pictures.

Now, Sir, 'tis your part, if (as I hope) you are such a one, to shew us the Substance of this Shadow, the very Life in itself.

You are come forth in this the time of our universal Restauration; the Eyes of the People are upon You; they hope for, and expect better and greater things. Disappoint them not; so

as that when they look for Judgment, behold Iniquity : for Righteousness, but behold Oppression.

Let it be no longer proverbially said, (*Ultima Celestium terras Astrea reliquit*) That Justice is fallen asleep, or hath forsaken our Country.

*Jericho* was a pleasant Scituation, but the Waters, we read, were naught and bitter.

*England* is such another Scituation: let every one of you be as another *Elisab*, to sweeten and meliorate our Waters, so that our Rivers may be as Streams of Righteousness and Judgment running down.

You have heard the dismal, fatal Consequences of but one Act of Injustice in a Judg's Life : Be then universally Righteous, lest you provoke a greater than He, who swore by the Rivers, and said (*Qui Fulmen, Qui vos habebat, regoque. Perdendum est mortale Genus*) I will rend the World in funder, and ruine Mortals.

Wherefore put on Zeal as a Cloak, and Righteousness as a Breast-plate ; quit your selves like more than Men ; like Gods, whose Names you bear, and whom you personate : Be holy as he is holy ; be just as he is just. Loose the bonds of Wickedness ; undo the heavy Burthens ; let the Oppressed go free.

Hold not the Sword in vain : Be a Terror to Evil, repining, invidious Murmurers at our Prosperity : (Such as could say, *Aha, so would we have it*, when our *Jerusalem* was like to have lain in the Dust) that at length all the Wicked may be ashamed and confounded, but the Righteous may lift up their Heads and rejoice : (*Surgat Gens Aurea*) Begin the Golden Age again.

Thus shall you build up the old waste Places for the present, and raise them for many Generations to come.

Thus shall you make an Atonement for our Land, the Inheritance of the Lord, that his Wrath may be turned away.

Thus if your Righteousness go before you, the Glory of the Lord shall be your Rearward.

Thus, if you come up to the Primitive Patern set before you, your selves will become as Originals to all who in After-Ages shall survive you.

Thus you will make our Cities not only be called, but really become *Cities of Righteousness, Faithful Cities*.

Thus you will be the happy Instruments to redeem our *Sion*, our Church of *England*, with Judgment, and all her Converts with Righteousness.

Since ye know these things, happy shall ye be, if ye do them.